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Olive Trees

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VOL. XXXIII

DECEMBER, 1919

No. 11

A MONTHLY MISSIONARY JOURNAL
Published by The Board of Foreign
Missions of the Synod of the Re-
formed Presbyterian Church of North
America in the interest of Mission Work

WHEN TO STOP

So long as we live we must give. And that is one of the joys of living. Perhaps some of us have wished the time might come when we need not give any more. Then we need to read this true little message in verse:

“‘For giving is living,’ the angel said,
‘Go feed to the hungry sweet charity’s bread.’
‘And must I keep giving again and again?’
My selfish and querulous answer ran.
‘Oh, no,’ said the angel piercing me through,
‘Just give ’til the Master stops giving to you.’”

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CONTENTS

EDITORIAL	505	MISSIONARY WEDDINGS	515
IN THE HANDS OF THE TURKS	508	NEWS FROM THE FIELD	517
INTERCESSION	512	WOMEN'S DEPARTMENT	525

OLIVE TREES

A Monthly Missionary Journal.

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF
NORTH AMERICA IN THE INTEREST OF ALL MISSION WORK,
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 DR. SOMMERVILLE founded "OLIVE TREES" and edited it for 29 years.

OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXXIII

DECEMBER, 1919

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EDITORIALS

"OLIVE TREES" FOR 1920.

This issue closes another year in the history of the publication of OLIVE TREES. For thirty-three years it has been seeking to serve the missionary cause, especially of our own church, and for all these years it has had the generous and uncritical support of the church. For this we are thankful. We are very conscious of the fact that there are imperfections in its editing, due, partly at least, to the fact that the work is done hurriedly in the evenings, or perhaps "while others sleep," and cannot receive the attention which otherwise it would be a pleasure to give. Yet there are features of OLIVE TREES for which we make no apology. Mrs. Wilson's "News From the Field" is always interesting, and the "Women's Department" is likewise excellent. Then, too, whether or not all our readers appreciate it, some of our missionaries have revealed a real talent for writing. Miss Houston, for illustration, could write for almost any magazine, and Miss Brownlee's diary published in the last issue was decidedly well written. It was clever.

Also, one recalls the interesting letters of Dr. McBurney, Mrs. Dickson, and others, and the equally well written articles and news-letters from the Levant. The fact is, that our missionaries, without exception, write well. It is valuable to know what is happening on our mission fields, and it is a treat to have it so well told.

So, for this reason, as well as because, as we still insist, "the first dollar that anyone gives to missions each year should be the dollar that will keep himself informed of the work," we do not hesitate to ask of all our subscribers a prompt renewal of their subscriptions for the year 1920. We always prefer to receive these subscriptions through the congregational agents, but if sent directly they are very welcome. Also, when a subscriber sends two or three or five dollars, and directs us to send the magazine to his friends, we are doubly pleased.

This year please note that subscriptions should be sent to Mrs. T. H. W. Gill, 3400 N. 17th street, Philadelphia, Pa. She will for this year have charge of the subscription lists.



 **Hunger Knows No Armistice** 
NEAR EAST RELIEF 1 MADISON AVENUE, NEW YORK

HUNGER KNOWS NO ARMISTICE

This picture, painted especially for the Near East Relief by M. Leone Bracker, vividly portrays what words fail to express—the horrible suffering of the women and children of Armenia and adjacent countries. Peace has blessed Europe and America for more than a year, but in Western Asia conditions more frightful than any wartime experiences of the martyred populations of Belgium and France still exist. Thousands of women and children escaped massacre by the Turkish soldiers only to face the terrible agonies of death by starvation.

Col. William N. Haskell, joint high commissioner, by authority of the Paris Peace Conference and representative of the Near East Relief in Armenia recently cabled to the United States that 800,000 destitute Armenians will starve unless food is provided for them until next year's harvest. He estimates the minimum requirements are 7,000 tons of flour a month, and one full cargo of supplies for 150,000 children for Armenia, and 500,000 monthly for relief in the Caucasus.

Aside from our missions, the Near East Relief is at present the only organization giving aid to these suffering people, and lack of funds still prevents the reaching of more than a small part of the stricken people.

The Covenanter Church is more favored than any other organization in the world in its opportunity to do this work, because our missionaries are there, they are ready to distribute all the relief we will send, and they will do it in the name of Christ.

Give generously, give largely, and, beyond all else,
DO IT NOW. Address,

MR. JOSEPH M. STEELE,

1600 Arch Street,

Philadelphia, Pa.

IN THE HANDS OF THE TURKS

By J. S. STEWART, D. D.

The following is the first account from himself of the experiences of Dr. Stewart when he was interned by the Turks. It carries our minds back again to our anxieties of two years ago, and again we thank the Lord for the safe keeping of our missionary, even in the midst of his trying experiences:

Latakia, Syria, Sept. 11, 1919.

Dear Friends:

During the night of October 15, 1917, a cordon of soldiers was placed around the Boys' School Compound. We saw them when we arose in the morning, but supposed they were looking for deserters, as some boys in the neighborhood were wanted for soldiers. But about 10 o'clock A. M. a number of officials came and immediately began to search our house and school. They would not tell us why, but said we would find out later. After a thorough search they carried off an old lantern, two glass blubs, a small roll of picture cord (wire), a telescope, and a collection of old college commencement and wedding invitations and announcements.

The soldiers guarded the premises all night and on the morning of the 17th the Commissair called me from the breakfast table to go to the "serujeh," as the Governor wanted to see me. I went and was detained in the reception room, after refusing to enter a small room and be locked up. I was detained until the 22d, after being taken home again under guard to have my room and books searched a second time, and again being allowed to go back to my home to have a bath and change of clothes. By giving the guards their supper, I was allowed to stay overtime and eat supper with Mrs. Stewart and James and Miss Edgar.

On the 20th I was informed that I was to be sent off to Konia the next day, and under guard. It being the Sabbath, I refused to be deported for *religious* reasons and was given till

Monday afternoon. But Monday morning I was rushed off on short notice and in confusion under threats of rough treatment if I did not step out lively, and then pushed on past Jeblah, not being allowed to stop till outside of the town, where we found new guards waiting to rush me on to Banais, without any stop or rest, which place we reached at 9.30 A. M. After passing Jeblah I was overtaken by our old school cook, riding James' little donkey. Mrs. Stewart had dispatched him posthaste after me with a letter and a small grip full of necessities for the way that had been overlooked in the hasty packing. The guards searched the grip, but did not get the letter, as our man stood close up to the horse and slipped the letter up under the saddle blanket. I did not get a chance to read it until the next morning. I was allowed to sleep in a vacant room with a guard. The best part of my lunch was stolen by the muleteer.

October 23, at 8.30 A. M., we started for Kadmons, where we arrived at 3 P. M. I was allowed to sleep in a private house with my two guards. Of course I had to pay the rent of the room. At 7.30 A. M., we set out over a rocky mountain road, and after a long, tiresome ride we reached the village of Nusyad, at the foot of the mountains, about 3 P. M. Here I overtook the Armenians who had been deported from Latakia while I was imprisoned in the "serujeh," and we traveled on to Hamath together, one little girl riding on my load, for which I had to pay extra. I was allowed to sleep in a dusty lumber room near the prison. A crazy man, bound with a log chain round his neck, kept up a doleful howling all night long. Here I saw some camel drivers bastinadoed with a heavy oaken cudgel. I never want to see such a sight again! The

poor fellows were charged with running away from Government work. When they were allowed to get up they were sneeringly told that they would not run away again very soon, and they limped off, carrying their old shoes in their hands.

October 26, about sunset, we descended into Hamath and I was locked up with several other men in the prison of the Gendarme. I begged for a decent room, but was told that the Government was not keeping a hotel. The next day I presented a petition to the muttaserrif, but it was ignored and nothing came of it.

October 28, Philip Belus, a deported Armenian teacher, belonging to Mr. Kennedy's field, came to see me and got me some food. The 29th, Rev. Aboud Messuh passed my window and casually stopped to speak to me. He said he could do nothing for me, but promised to write and send a message to the Dutch Consul in Beirut who had charge of American interests. I sent in another petition, but it was torn up and thrown in the face of the messenger. I was kept in that stinking room until the morning of November 1, when I was ordered to march off with a gang of prisoners, sixteen in number, who were being sent off to Aleppo. I was ordered to get my own animals or go on foot and leave my baggage behind (for booty, of course). Finally one of the guards went and found a little mule, on which they put my stuff, and started me off on foot. Afterwards, I found the little mule could carry me on top of the load and so we proceeded. At Latakia I was informed that I would be sent from Hamath by rail, but I was denied that privilege, perhaps to extort extra money from me and perhaps because I was branded as a "spy" who had been signaling to patrol ships along the coast. I slept under the stars with the guards, while the other prisoners were crowded into a small room. Fortunately the weather was fine.

November 2 we reached Muarro, a large village about half way between

Hamath and Aleppo. I was assigned to the roof of a low building in the prison yard and the other prisoners were confined below me. Here, again, I slept two nights under the star in the sight and hearing of lewd women and still lewder officers who were exploiting them for their own pleasure, who were supposed to be imprisoned. It was a *horrid* place.

November 4 we started on the way again and four prisoners in chains were added to the company. Two of the chained men were old and soon tired out, when two younger men were selected to put their necks in the yoke to keep up the number. I remonstrated with the guard at such injustice, but was told to keep my mouth shut. The poor fellows were kept chained all night long and we were crowded into a single room and shut up then till morning. But the night passed, as the longest nights do, and we set off on Monday morning, November 5, for Aleppo. Arrived there, I was put into a room near the prison gate. The Spanis Consul, who had charge of American interests, visited me there in response to a note which I was enabled to send to him. He could do nothing for me, but offered me financial help, which I declined.

The next morning, long before daylight, we were marched off to the railroad station, perhaps a mile away. We got places among soldiers in an open car, and the lice began to crawl all over us. We had to leave the train at Islahiyeh, although we could have gone on to Adona without change. Here we were put in prison, but by means of bribes I was able to keep out of the dark stinking room where the other prisoners were huddled all night. Here I learned by sad experience the necessity for picking off the lice in order to secure a measure of personal comfort and prevent contagion.

On the third day we were put on a train, but were put off again at Asmania, a few hours further on. We arrived about 11 o'clock at night and

were unceremoniously crowded into the common prison, where there were already thirty or forty men, and the door was locked. We had scarcely standing room and the men began at once to mock and abuse us. In *not one* of these filthy public pens was there the least sanitary conditions or conveniences, and the doors were locked from sunset to sunrise. But the night wore on and we were allowed to pass out in the morning by turns for a little wash. We were taken to the station in the forenoon, but there was no train and they took us back to prison. In the evening we were taken again to the station, being tied together by a rope around each wrist. This was the only place where I suffered such indignity. We had to sit on the ground around a fire of brush until nearly midnight and then we made a scramble for a place in an open car. The night was very cold and the wind seemed to be blowing a gale. There were now nine poor fellows beside myself. They helped me to carry my baggage and I helped them to bear expenses.

We reached Adana during the night of November 9. We sat in the open space about the Government buildings several hours and then were started off on foot towards Tarsus. On the way I was fortunate enough to find a carriage for myself and baggage and a sick fellow who belonged to the crowd. The next day, November 10, nothing could be hired but a small donkey, and I had to walk three hours; then I was able to hire a small wagon, and so went on to Tarsus, the birthplace of Paul, where we were promptly landed in prison. Mrs. Christy, American missionary of the St. Paul's Institute, secured from the Governor a respite of two days to enable me to go to her house to sleep and bathe and eat at her table, but the recess was cut short and I had to sleep the second night at the guard house and start early the next morning by wagon over the mountains and through the Cilician gates to Bozanti.

It was a cold drive and I contracted a bad cold and sore throat. After two long days by wagon, a day at Bozanti, and a day and a night on the train, I reached Konia. My guard persuaded me to go to a hotel and feed up and get a good night's rest before delivering myself up to the authorities. He was hungry and tired himself and was sure of having his wants supplied at my expense, but I was thankful for his sympathy.

At the hotel I met two men whom I knew well in Latakia before the war and was able to send a note to Miss Cushman, the only American missionary in the place, who came to my rescue with medicines for my cold and sore throat and afterwards secured permission from the Governor of Konia for me to reside in the city instead of being sent out to some miserable village, like hundreds of British and French and Italians and Russians.

After a week happily spent in the home of the missionary, I rented a room and set up housekeeping for myself, and was fairly comfortable for the space of one year and three days. I arrived November 15, 1917, and departed from Konia November 18, 1918. I was free to go anywhere in the city, but had to report daily at the guard station. The winter was extremely cold, but I was blessed with plenty of clothing and good health and kind friends. I taught nine hours a day, tutoring students for Roberts College, Constantinople, thus paying my way in part, and also making the time pass more swiftly, leaving little time to fret or repine. All expenses of travel and guards were laid to my charge and amount to 130 Turkish liras, paper currency, or what cost me in United States money \$520.00.

I returned to Latakia, after the armistice was declared, via Mersine and Beirut, reaching home December 18, 1918, a year and two months from the day I departed, and on the same boat with our new French military Governor, who is a Protestant. We became well acquainted on the boat

and the third day after our arrival he invited me to his mess for dinner.

How marked the contrast between my departure and my return! Then only one man dared to come out and bid me "farewell." Such are the fortunes of war and intrigue. Now that I am safe at home I know you are ready to say "Good night."

Yours in the work,
JAMES S. STEWART.

KONIA.

In size and importance Konia deserves to be regarded as a city. In reality it is but an overgrown village. It is an important station on the Constantinople and Bagdad Railway. It is the seat of a Wali, who is directly responsible to the Sultan. It is the home of the chief of the "Whirling Dervishes." It is more than proud of its noted mosques, many of which are in ruins. It has a horse-car line a mile and a half long, running from the railroad station to the market square. Good water is conveyed from a distance in underground pipes and distributed throughout the city, each square having one or two fountains, but the pressure is not sufficient to carry the supply into the houses. Nearly all of the houses are of one story and are built of mud bricks, sundried. The walls which enclose the houses and gardens are of the same material and many of the lots and yards are lower than the streets. Vacant lots are sure to be stripped of their precious clay. Most of the streets are mere mud lanes. The shops are nearly all huddled into a square and part of the space is covered over with old tin, iron, zinc or wood roofs, in imitation of the Bazaars in Damascus.

The population numbers ordinarily upwards of 50,000, but during the war there were said to be at least 70,000. Nine or ten thousand Armenians, most of them exiles from home, remained there during the war. The larger part of the population is Turkish of the good old unsophisticated

sort. Head coverings, resembling small shawls and "divided skirts" are the prevailing fashion among the Turkish women. A little American girl, visiting there for the first time, exclaimed, "Look, mamma, the women don't wear any dresses." There are a few Constantinoplized women who are up to the latest fads.

Strangely enough, the things most interesting to the "spy" were the American Board Mission and the Protestant Armenian Congregation. From these, and from the library of the American College, he was accustomed to draw comfort and inspiration. The winter of 1918 was extremely cold, the snow remaining unmelted for over three months. The summers are very hot, with clouds of dust. Miss Cushman was in the habit of sleeping up on a high roof during the hot season. The altitude is about 4000 feet. Saw no flowers or blossoms for several months. At home in Latakia would have had a bouquet on my desk every day all the year around. After the armistice and the permission to Americans to return to their homes, nothing could hold the "spy" in "Iconium."

J. S. STEWART.

FINDING GOD'S PLAN

Everyone's life is foreplanned. It seems hard for us to take this in as really so. But that's the kind of a God our God is. A simple shepherd lad, years ago, tending sheep, found out that all the plan for his life was written down in a book beforehand, God's own record book, Ps. 139: 16. We may find this out, too. God will foretell us his plan. May we not fail God, nor his plan!—S. D. Gordon in the *Bent-Knee Time*.

We have long been praying that the power of the Turk might be overthrown. Now that it is overthrown will we handicap our missionaries by withholding the means necessary to their work?

INTERCESSION

By MRS. W. C. ALLAN.

The following address was delivered by Mrs. Allan, the president of the Women's Missionary Society of Iowa, at its recent meeting at Sharon, Iowa. It was an address of special power, and we are glad to give it to our readers:

We have come to the thirty-fourth milestone in the history of the Iowa Woman's Presbyterial Missionary Society.

The story of the lives of most of those who took active part in its organization is a finished story, and today we miss their capable and helpful planning and wise counsels.

They have experienced the joy of achievements, as the history of the long years of the activities and accomplishments of this Presbyterial testifies, and now they have entered into the joy of their Lord. Tired hands have been folded above quiet hearts and to us who remain has been left the task to carry on. The story of our lives is yet a continued story. Sooner or later it, too, will be a finished story. This thought should still our hearts this morning and stir questionings. How shall we meet the responsibilities and opportunities that are before us as a Presbyterial? You will notice on the programs that our watchword for this convention is Intercession.

Let me urge that this be our watchword as individuals for the whole coming year. Going to God for a world must precede going to a world for God.

John R. Mott says, "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith, and the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation."

We believe true, earnest, intercessory prayer will do two things: It will link the need of the unconverted in our mission fields with the fullness of God's redeeming love and grace. It will also quicken and strengthen our own spiritual lives.

It was an untimely hour—midnight—when a knock was heard at a poor man's door in ancient Palestine. The knocking was timid, but insistent, until it aroused the sleeping inmate and he found an old friend belated in a long journey, foot-sore and hunger-bitten at his threshold. To welcome him, to wash and refresh his weary feet was quickly and easily done, but to feed his hunger from an empty larder he could not do. So he hurries to a neighbor and knocking loudly and repeatedly he cries, "Friend, lend me three loaves for a friend of mine is come to me from a journey, and I have nothing to set before him." "Trouble me not," said a voice within, "for the door is shut and my children are with me in bed. I cannot rise and give thee." But to the poor man's insistence he finally yields and gives the bread that feeds the hungry guest.

How suggestive the situation set before us in our Lord's parable! Please note that:

- A. It was the midnight hour.
- B. That the distant one with his need was unexpectedly brought near.
- C. That it was another's need and not his own, that stirred the host.
- D. That another's need made him confess, "I have nothing to set before him."
- E. Last of all, and greatest of all, this householder who had a friend in need had also a rich friend standing as an intermediary between the hunger of the one and the abundance of the other. He received in one

hand what he gave with the other, his pleading voice uniting need and supply.

So far as the wickedness of a world of sin is concerned this present is the darkest hour in the annals of time. It is midnight.

If you doubt this read again the story of the last five years. Also modern means of travel and communication is annihilating distance and bringing near the need of the unsaved world—the need of China, India, Africa is now laid at our door.

It is the alarming and appealing need of the masses of unsaved that is arousing the sleeping Church to ask what can be done? And now, too, as never before we are confessing, "I have nothing to set before him." As the need magnifies our resources seem to dwindle—the thousands to be fed, our little barley loaves and small fishes, "what are they among so many?" But we must obey the Master's command, "Give ye them to eat." We stand between the world's need and Him in whom all fullness dwells—obeying and praying we can best meet that need.

The needs of foreign mission fields seem to grow as the home church sends out more laborers. Each little light we set in the darkness of heathenism reveals more clearly in outline the huge hulk of an unevangelized world. The letter the missionary sends back to us is both a startling revelation and a stirring appeal. Recently a Baptist missionary in China sent a pathetic call for help—he is the only laborer in a province of five million people. China has been for two generations the busy scene of missionary activities, and we are apt to think it must be evangelized. But in 1916 there was one Protestant foreign missionary to every 73,513 of the population. In India a Methodist bishop reports thousands of converts instructed by Christian teachers who wait Christian baptism because no ordained missionary is available.

Africa is still the dark Continent,

and into its raw heathenism thousands of Mohammedan missionaries are injecting the bigotry and fanaticism of the false prophet. The priest-ridden nations of South America are sinking deeper and deeper into the mire of moral degeneration. Can we link up the great need of a world with the sufficiency that is in Christ by prayer? "The harvest is great, the laborers are few, pray ye."

But can I by prayer project my influence or apply any power to the Lord's work beyond the seas? We say, "It's all very well to pray, but to do the work one must be there on the field." Thus we think of prayer with all its spiritual refinements in material terms. We know that Mr. Rockefeller or one of his agents can in a moment's time by a short message release millions of dollars and set vast projects in motion beyond the seas, how more boundless in time factors and special attributes is prayer! Let us think of intercessory prayer in terms of our Lord's intercession. He has entered into heaven itself to appear before God for us yet is able to save to the uttermost of earth's remotest bounds all who would come to the Father by him, seeing he ever liveth to make intercession for them." Intercessory prayer is unhampered by distance.

Years ago, in Washington, I heard S. D. Gordon use these words which cling to my memory: "Prayer opens a whole planet to a man's activities. I can as really be touching hearts for God in far-away India or China through prayer, as though I were there. Not in as many ways as though there, but as truly. A man may go aside today, and shut his door, and as really spend a half-hour in India for God as though he were there in person. Is that true? Without any doubt he may turn his key and be for a bit of time as potentially in China by the power of prayer, as though there in actual bodily form. I say *potentially* present. Of course not consciously present. But in the

power exerted upon men he may be truly present at the objective point of his prayer. He may give a new meaning to the printed page being read by some native down in Africa. He may give a new tongue of flame to the preacher or teacher. He may make it easier for men to accept the story of Jesus and step out and up into a new life. If you were there bodily you could influence men by your personal contact, by the living voice. And there must be the personal touch. But this is the thing to mark keenly both for those who go and for those who must stay; no matter where you are you do more through your praying than through your personality. If you were in India you could *add your personality to your prayer*. That would be a great thing to do. But whether there or here, you must first win the victory, every step, every foot of the way in secret, in prayer, and then add the mighty touch of your personality in service. You can do *more* than pray, after you have prayed. But you can *not* do more than pray *until* you have prayed. This spirit telegraphy called prayer puts a man into direct dynamic touch with a planet."

Intercessory prayer is practical and efficient because it is co-operation with God. God has made it part of his plan and appointed it just as truly a means to an end as our toil is related to our harvest, or our planning and thinking must precede our bridge-building and our tunnel making. To say that God could fill our graneries without plowing, tilling, sowing, and gleaning; that he could build our homes without our planning, is an absurd and idle fatalism. Only when men work can some things be done. God stores the hills of Massachusetts with marble, but he never builds Congressional libraries. He fills our mines with iron, but he never makes a needle nor a locomotive. Someone has put this truth with extreme boldness in the words: "God can as little do without us as we without him." If

God has left some things contingent on man's thinking and working why may he not have left some things contingent on man's praying? The testimony of the great souls is a clear affirmative of this: Some things never without thinking; some things never without working; some things never without praying. Some things God never can do until he finds a man who prays. Prayer is one form of man's co-operation with God. Intercession is not only a God-appointed service, but it is one which we may *all* give. It is not hampered by distance and is not limited by age or qualification. We may not be highly educated nor greatly talented before we can pray the effectual fervent prayer of the righteous man that availeth much. We each can with knowledge and personal interest in our missionaries pray for our work in Mersine, Latakia, Larnica, Tak Hing, Lo Ting, or Selma and Apache. We *all* can pray for our missionaries in these fields. We may not be able to give much to their support, but we can pray much and much prayer will increase our giving. Paul was a great missionary and he was supported by the prayers of his converts. He besought the Christians at Rome, "for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Each of our missionaries should know that he is each day encircled and held by the power of prayer offered on his behalf, that he is strengthened in time of trial, and kept cheery while plodding on. As he preaches he is inspired by an atmosphere of prayer, which he knows is not created by the audience, but thousands of miles away friends are helping on bended knees. Such earnest intercession for missions, being according to the will of God, makes us co-laborers with God. Also we become helpers and partners with the missionaries—all joined in a great common task. Of such intercession Tennyson truly says:

More things are wrought by prayer
 Than this world dreams of. Where-
 fore, let thy voice
 Rise like a fountain for me night and
 day.
 For what are men better than sheep
 and goats
 That nourish a blind life within the
 brain,
 If knowing God, they lift not hands
 of prayer
 Both for themselves and those who
 call them friend?
 For so the whole round earth is every
 way
 Bound by gold chains about the feet
 of God."

MISSIONARY WEDDINGS.

Announcement has already been made of the engagement of Miss Florence Mearns and the marriage of Dr. J. M. Balph and Miss Evadna Sterrett. The resignations of these two of our women missionaries have been received by the Board, and the following resolutions have been adopted:

MISS EVADNA M. STERRETT.

"Miss Evadna M. Sterrett was appointed to the Syrian Mission in 1881. In 1883 she was transferred to Mersine, in which mission she continued until her resignation September 1, 1919. For thirty-eight years Miss Sterrett has been an efficient, painstaking, earnest missionary teacher. Nearly all these long years she has been in charge of the Girls' School at Mersine, and she has labored faithfully and prayerfully in her work. When the Lord 'maketh up his jewels' the full measure of her service will be known. She will be seriously missed in the work in the Tarsus Mission, for she is a woman of unusual excellence of character, of poise of judgment, of devotion to her Master.

"However, sorrow is infused with joy. Miss Sterrett becomes the wife of Dr. J. M. Balph, the 'Beloved Physician' of our Latakia Mission. She thus returns to her first field, where her opportunities for service, in this

new and happy union, will be widened and enlarged.

"Faithful in their trust in the years past, may the Master give both Dr. and Mrs. Balph tokens of His special Presence, with years of loving service in His great cause.

"In parting with Miss Sterrett as teacher in Mersine Schools, sorrow is overshadowed with a halo of happiness, as the Board extends to Dr. and Mrs. Balph hearty and sincere congratulations."

MISS FLORENCE MEARNES.

"As Miss Florence Mearnes has notified the Board that her mission work, under the direction of the Foreign Board will end June, 1920, we desire to place on record the Board's appreciation of her Christian character and worth; of her efficient service and faithful devotion in the great cause of the Redeemer. Her duties have been varied in her few years on the field; but in whatsoever line, she threw her whole strength into the work. The Lord has made her a blessing. She will be remembered by people, converts, pupils and missionaries in Syria. The Board will part with her with regret, and places on record this minute of appreciation."

GIVING.

Stewardship is the problem that is challenging the best thought of the Church in our day. Earnest men and women are giving their time and spending their means to find the proper solution. It will not be so difficult for them to disclose its true meaning as it will be to get all the Christians to accept it and practice it. We are all ready to grant that stewardship is applicable to a man's substance or to what he amasses or inherits. But it has also a deeper significance, for we are "stewards of the manifold grace of God." All we are, and we have, we owe to God. "In Him we live, and move, and have our being." We shall never fully fathom

the measure of our stewardship until we recognize His ownership. "All truth is, that no man is an owner of anything he possesses. He can only hold and use what he has a trust from God.

There is a *spiritual value* to all our possessions. As such we should think of them and dispense them in our daily lives. Our Saviour asks the question: "Who, then, is that faithful and wise servant, whom his lord set over his household?" A steward is to be faithful and wise in the care of his Lord's goods. He is to invest where the principal will bring in the safest and best returns. Men who have money to invest need not be told that they should look out for securities that are really safe.

Our Government has fixed a war standard of giving that exceeds the Jewish, by allowing all its citizens to deduct 15 per cent. of their taxable net income for charity and benevolence. This is the application of a new rule in giving, and it should appeal with peculiar force, especially to all business men. The fact that the nation sorely pressed for means to meet its heavy financial obligations permits its citizens to deduct 15 per cent. of their taxable net income impliedly teaches that a steward is only faithful and wise who contributes that much of his earnings to the work of the Lord.

The Income Tax returns also put to silence those people who say they cannot compute their tithe, because they do not know what their income is. If the Government can exact this information, why not the Lord, whose we are, and whom we serve?

Stewardship is a term that must be applied to *all that a man is*, as well as to all that he has. God's concern is not so much about money as it is about men. The idea of stewardship lies not so much in the increase of talents as it does in the spirit of wise and faithful service. The man must be bigger than the purse. Fidelity to a trust is far more than the doubling of a fortune.

What the Lord is after is *the making of big men* instead of big money. "The silver and the gold are His and the cattle upon a thousand hills." We cannot add to His treasures, but He seeks to make us what we ought to be by entrusting us with His goods. If "it is a fearful thing to fall into the hands of the living God," it is more so to have the Lord entrust us with His possessions and then have us use them solely as our own. The saddest thing in the world is to see a man increasing in wealth, and wanting for nothing, and having his soul dwindle and die.

The only way for a man to live and die in the prospects of an enduring peace is by being a wise and faithful "steward of the manifold grace of God." It is only as a man distributes his goods that he acquires his character.

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

Whenever we are brought face to face with the most solemn scene in the Life of our Lord Jesus, when He hung upon the Cross—the token of God's undying love for a sinful world, we do well to think what sort of stewards we are by His grace, and to ask ourselves anew amid the shadows of Calvary, the old question: "What hast thou that thou didst not receive?" The Lord waits to be gracious. He has richer blessings in store for us, but He expects us to discharge our duty. He owns us and our property.

But grace is a gift far more precious than all the wealth and wisdom of the ages. It is "as the stewards of the manifold grace of God" that we are to regard ourselves. *My only comfort in life and in death is that I am not my own, but that I belong, in body and soul, in property and life, to my faithful Lord and Saviour Jesus Christ.*

—THE OUTLOOK OF MISSIONS.

NEWS FROM THE FIELD

AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,
Philadelphia, Penna.

Rev. and Mrs. R. C. Adams, of Tak Hing, China, announce the birth of a little son, Roy Melville, at Hong Kong, October 19th.

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Word has just been received of the safe arrival at Hong Kong, October 24, of Rev. and Mrs. Julius A. Kempf, returning from furlough in America.

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A cablegram from Larnaca, Cyprus, received November 20th, reads, "Arrived safely. Smith-Tweed."

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Rev. Samuel Edgar left New York for Syria on the "Patria," November 6th.

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When the Monteaagle sailed from Vancouver, November 24, Miss Mary R. Adams was aboard returning to Tak Hing, China.

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Miss Jennie Dean, of the Lo Ting Station, China, is recovering from a very severe sick spell. She opened school on the 8th of September and took sick on the 10th. One of the missionaries wrote, "We were afraid her strength could not hold out but the Lord heard our prayers and graciously spared her to us. I went to see her yesterday, September 30, and she was up for the first time. She is weak but improving fast."

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Her many friends in America will be saddened to hear of the death after an illness of fifty days, of Mrs. Mary Elsey Fattal, at Latakia, Syria, on October 20th. Mrs. Fattal was the wife of Mr. Sadik Fattal, pharmacist of Dr. Balph's hospital at Latakia. Besides her husband she leaves three little daughters.

On board the S. S. Patria,
November 6th.

Dear "OLIVE TREES."

Please allow me room enough to tell your readers and all the lovers of the Syrian field and Levant missions that I gladly go back to be their servant and messenger in the name of our Master.

I offer my warmest thanks to all who have so generously contributed to the work and to all who shared such abundant hospitality and fellowship as I went from place to place.

It was a real joy to be in the Covenanters homes again. I regret that I did not get to more of them, especially to our California and Northwest Congregations. God willing, I shall try to begin with them next time.

We crave your continued concern for Syria's needs in her hour of poverty and suffering and our fervent intercessions for our *Forward Movement*.

Sincerely yours,
SAMUEL EDGAR.

ASIA MINOR.

Mersine, Asia Minor. Rev. and Mrs. A. J. McFarland are doing relief work in an orphanage at Kharne, under the A. C. R. N. E. The orphanage formerly belonged to a German Missionary Society. Just before the Armistice it was turned over by them to the American Board work and, of course the Germans had to leave. They left a young lady in charge, a Russian subject, but she was ordered to leave the country shortly after taking charge. A lady teacher from the American Academy was sent out afterward but she could only remain until the opening of her school September 1. Until somebody can be gotten to care for the work Mr. and

Mrs. McFarland are lending their services. It is a big undertaking and involves much work and responsibility. The McFarlands do not expect to stay there after March 1, 1920. They will be returning to this country for their furlough shortly thereafter.

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On September 30th, Rev. R. E. Willson writes from Mersine, "The sack repairing is still going on and Mrs. Willson is looking after it. It began with ten women; it was later increased to twenty; and at present there are thirty at work, and every day we have to turn away from six to a dozen who come hoping to get a place. We are limited in the number we can take on. We undertook the job of overseeing the work simply to get the people who needed the work so badly connected up with it. The British pay the women. In addition we had a sewing room opened for two weeks; women making garments and doing needle work. They had ten and twelve women at that work and Miss French was looking after it. Since the schools are opened we will have to shut down on it for Mrs. Willson cannot look after both. They hope, however, to have the women come on Saturdays and sew. This work is being done on the A. C. R. N. E. supplies and funds. Mrs. Willson is trying to get our children started in on their lessons, and so she has her hands quite full enough.

* * * *

Writing again on October 20th, Mr. Willson gives a little glimpse of the perplexing problems the missionaries have to handle in these trying times. He says, "Last week the Mission took action raising the wages of all the native workers to what we considered was a barely living wage, as nearly as we could estimate it. And yet it involves an expenditure which we wonder whether we will be able to maintain." Missionaries of a different faith coming from one of the "allied" countries and working in rivalry with the Protestant missions pay

wages that our mission cannot afford at all. They seem to be receiving Government grants. "If we cannot do better than we have been doing we will be left without workers. We cannot blame them if in these times they go where they can get a living wage. We have on our list only those who are necessary to keep the work going along. Two teachers in each school in Mersine and only one beside our evangelist at present in Tarsus. We fear the coming winter will be another very trying one."

"Schools opened in Tarsus but the attendance is still low. The Fellahin are still in the fields picking cotton. It is expected that the school will increase when this work is finished. However, the French have made a great display, and have opened a number of new schools, furnished all the books, etc. This will no doubt attract some who would have come to our school."

SYRIA.

Latakia, Syria. Dr. and Mrs. J. M. Balph have returned to Latakia and are at home in a building next to the Girls' School.

As to the Girls' School, a recent letter from Latakia gives what might be an interesting description of it. "It is not expected that a building can last more than fifty years and not need many repairs. The Girls' School has reached that sad state when it needs a complete overhauling and almost rebuilding. The third story ought to be removed, for it is too high and costs the women too many steps. It is much higher than an ordinary three-story building at home. The floors are wooden and have served their masters well, but even boards wear out. They are worn in grooves and ridges and nails stick up all over. The lady missionaries live on the third floor—Miss Mearns and Miss Edgar—and try to cover up these deficiencies by using strips of matting and rag carpet and a borrowed drugget. It takes about 75 square yards of carpet

for covering. They have three kinds of matting, two rag strips and a large art square in the middle. There are six rooms, which are in constant use, beside a little kitchen, and a catch-all for ironing, working, and keeping of food supplies. The lady missionaries own the furniture. The woodwork in the windows needs a renewing. The shutters won't stay up any longer for both they and the casings are rotten and will no longer hold the screws for the hinges. The other two stories have either tiling or dressed stone or cement. They have had to be kept more in repair."

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The day schools in Latakia have been opened up and are having a good attendance. The Bishop of the Greek Church sent his man around to tell his girls to go to their own school but they preferred not. They, too, are gaining in independence.

CYPRUS.

Mr. Wilbur Weir sends the following letter from the American Academy, Larnaca, Cyprus:

September 27, 1919.

School will begin next Monday and we have already enrolled twenty-one boarders and about fifty day students. There should be fifteen teachers to carry on the work properly. We will start Monday with nine. In the photo of last year's graduating class you may see six teachers. All are gone except myself and only one has been replaced—by a man of about seventy. We hope that a teacher will yet come from Beirut. A friend there is doing his best for us. A young man—a graduate of last year—is trying to get over from Latakia to help us out. Again we hope a young man will come from Switzerland to teach French. We hope and will continue to hope that the two from the homeland will arrive. I hesitate to picture the true condition for fear I give the impression that I am concerned about myself. It isn't the extra work that I dread. It isn't the extra care that con-

cerns me. I cannot bear to see the school weakening and losing its hold on the people of the island. Again, it is weakness that amounts to failure on our part when there are so few workers that all must be busy with affairs and are unable to devote sufficient time to the real work that we came here to do. I become heartsick when people come asking when the teachers will arrive. One mother came with her two sons but refused to allow one of them to enter as a boarder when I could not tell her when the Americans would arrive. One who was a favorite student last year came a few days ago but returned home when he saw our new teachers had not arrived, and now I hear he will attend another school. A lady told me two days ago that many in the town are advising parents not to send their children to our school, for teachers have not come. A Greek school, that is our greatest rival in Larnaca, taking advantage of our weakness has published a list of its teachers and has challenged foreign schools of the island to do the same. These things may seem trivial to people at home but it is quite different here, where progress that has been made was opposed at every step. I doubt if the Church at home is aware of the importance of efficiency on the mission field. People somehow feel that if someone is there working away, well, that is all that can be done. I cannot write what I feel. My experience is not sufficient. How often have I heard when a youngster that the reason for lack of progress in the Syrian mission field was the difficult nature of the field. That was doubtless true, and is true to some extent today, but the history of the Syrian Mission that will be written in the future will contain a different note. Times are changing. You are talking at home about a forward movement. We hope it will reach the mission field. When in Syria during the month of August, I was most disagreeably impressed by the helpfulness of our mis-

sions. On one occasion I asked if the Board at home had been told the real nature of conditions. The reply was that the French censor was so alert it seemed scarcely safe to relate the truth. Our missionaries are there without sufficient funds to compete with other schools—mainly French—that have sufficient support from the Church or Government. At one station the French have hired all the mission teachers and are paying salaries that the Mission cannot afford. All government positions are so well paid that it is extremely difficult to keep native workers that have grown up with the Mission. Mission property has been sacrificed during the war to provide funds for the poor. All this must be replaced before work can be properly carried on. There are not enough workers at each station. Surely the work must be reorganized and pushed forward on a larger scale or we should get out and let others have a chance. We must have more workers and more money to meet new conditions or we must abandon some places and concentrate on others. Surely someone from the homeland should visit the field, observe carefully and for some time, then tell the Church at home of the needs and help to organize to meet the needs. I write as one without much experience on the mission field, and perhaps my ideas are not sound. I find that one doesn't think much here, but he feels a great deal at times. He doesn't pray, he just asks God for things. He doesn't think much here, but he feels prayers. At different times during the day he stops his work and says, "Oh, God, send us helpers."

CHINA.

Lo Ting, China. Our faithful reporter from Lo Ting, Mrs. E. C. Mitchell, dates her last budget October 1st.

"The girls' school opened the eighth of September with forty-seven pupils enrolled. Mr. Leung, one of our Chris-

tians who has been in Hongkong the last few years, has been elected to fill the vacancy in the teaching force made by the resignation of Mr. Wong."

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"There has been an epidemic of dysentery in Lo Ting this fall. Mei Yan, the adopted baby of the girls' school, took it and died a few days after the return of Dr. Wallace and Miss Dean from their vacation. Miss Dean also came down with it and for several days was very ill. She is better again now and we hope will be able to be in her place again."

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"Miss Smith arrived at Lo Ting, Tuesday, September 16th, in response to a wired request for assistance in caring for Miss Dean. Her ready response and help given during the ten days spent with us was greatly appreciated. She returned to Tak Hing on Friday to do some itinerating work with Dr. McBurney."

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"Eight new inquirers were registered in the chapel last month. All were women and were brought to the chapel by some of the Christian women of this congregation."

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"A letter recently received from Wai Tai reports that they have now thirty registered inquirers. Mr. Mitchell goes there next Sabbath to conduct communion. This station has no chapel and is an example of what can be done by holding meetings in a private house and on the streets. Several of the inquirers are women and were glad to have two of our Lo Ting women there last week and teach them more of the gospel. They need a Bible woman, and are asking us to send one to them but we have no one to send."

* * * *

"The month of August was the biggest month for in-patients in the history of the Lo Ting Hospital. Three patients requested to be registered as inquirers."

"Chue Naam Chuen, who became a believer last month while in the hospital for treatment, took many books with him when he went home to his village. He returned yesterday and reported that he had been holding practically continuous meetings with most of his village as an audience. He said many had learned to pray to the true God and wished to accept the new way of life. Mr. Chue lives in a mountain village very much isolated and about thirty miles from Lo Ting. According to Mr. Chue neither he or his village people had ever heard the gospel till last month."

* * *

Tak Hing, China. The following new budget was sent by Miss Rose Huston, October 27th:

"James Alvin Mitchel, our new missionary, arrived at Tak Hing with his parents, Rev. and Mrs. J. C. Mitchel, on October 16th, and is proving to be a very efficient worker. His first service among the Chinese was to be the mother who is often in their home, an opportunity to see at close range what a home dominated by love means, and the part of the husband and father in that home, in contrast to that of the average Chinese father, gave her a new ideal of manhood as well as a heart-longing for such a home for herself and for all other Chinese women. We hope her husband may come under the same influence and get the same vision."

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"Dr. McBurney was recently called to see Mr. Wu, the magistrate of Wat Naam District, professionally. He is a graduate of Oberlin College and University of New York, and a member of the Congregational Church, and so far as we have seen seems to have a higher ideal of serving his country than the average official usually shows. He feels very strongly the necessity of educating the women and girls, and he has opened a school for girls, getting a Christian teacher from a Mission school in Canton. One

of our girls will likely be asked to be assistant teacher next year if the school prospers. Wat Naam was formerly known as Sai Ning."

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"Leung Yung Ts'ing is one of our pupils in the Girls' School, was married some two years ago against her own wishes and went to live in the city of Sai Ning. She bore the lot of a daughter-in-law for a year or more and did the drudgery for the family until, according to the neighbors, she declared her independence and came back to school to finish her education, which had been interrupted by her marriage. In spite of their unkind treatment of her she seems to have had some influence in the family, for this fall her husband's little sister came to school with her, and also a brother came to the Boys' School."

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"A visit was recently made to the Girls' Schools at Wing Ts'uen and Ko Leung, and both seem to be doing good work. The enrollment in each is about twenty, though many are irregular. It is evident that the schools are the social centers for the women of the villages. Many women spend much of their leisure time in the school room listening to the children, and every evening many come to talk, listen or study and take a great interest in all that is taught. In Wing Ts'uen, Mr. Ch'ue Hon Shang expects to appoint a school board of the most intelligent women of the village, who in connection with the teacher and the foreign superintendent, will have charge of the management of the school. In talking it over, some of the women suggested that they ought to enlarge the building and have a school for women, too. You may be sure we encouraged that spirit, and as they use sun-dried brick for buildings, it is not at all an impossible thing for the women to do with their own hands very largely."

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"Our regular fall communion was held October 19, preceded by three

days of services, with meetings four times a day. The afternoon and evening meetings consisted of talks and conferences on special subjects closing on Sabbath evening with a very fine and inspiring summary of all by Rev. W. M. Kobb. The subjects were given out with no thought of the summary in view, but the remarkable aptness of the subjects taken in order, to the object lesson used in the summary showed that the Lord had a hand in planning the meetings. Each subject was represented by a finger of the hand. The thumb represented Prayer, the first subject, it being the most useful, strongest, and able to move in all directions. The index finger was Bible Study, our guide. The second finger, Sabbath Observance, the center and keystone of all Christian activity. The third, useless and powerless unless accompanied and supported by the others, stood for Tithing. The little finger weak, unappreciated and little used, represented Personal Work. As each finger is necessary to a perfect hand, so each of these activities is necessary to make a perfect Christian, and the power behind all is Love."

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"On Saturday, five new members were baptized. Seventeen applicants for baptism were given a special message before the congregation, as to the Christian service expected of them even though they are not yet baptized members of the church."

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"After the talk on Tithing, forty members pledged themselves to give the Tenth to the Lord. Ten or twelve of these were already tithers."

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"Five of the applicants for baptism were brought by a poor, ignorant, paralytic woman, the only Christian in her district, so far as we know, but who had the love of God in her heart. All passed a remarkably good examination."

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"One of those who were examined

was baptized in infancy in the Catholic Church, and had some education in a Catholic school, but so far as we can judge she seems to be an earnest Christian. A man who was received had also had some training, or connection with the Catholics."

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"The small number of men in our church service is so noticeable as to be alarming. Will you not pray that they may be revived and quickened in their Christian life?"

* * * *

"Miss Pearl Weekes, who became a member of the Covenanter Church last winter, came for the Communion. She was for some months helping in the management of an Orphanage in Hong Kong, formerly belonging to a German Mission, and is now helping in a School for Blind. These were taken over by the British Government, and on account of lack of workers, were about to be given over to the Catholics, when Miss Weekes and one or two others volunteered to take charge until workers could be gotten from home."

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"Miss McCracken and Miss Barr also came from Canton for Communion. We hear very flattering reports of their remarkable progress in the Language School."

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"Dr. McBurney gave addresses on Health and Hygiene to the Bible Women's Conference in Canton the first week of September."

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"The Girls' School opened the first of September, the majority of the pupils being back by the end of the week, which is rather unusual, and we are glad to see them begin to realize that every day lost at the beginning of a term means a great deal. About forty are in school, which is a little less than in the spring term. Two of the missing ones were requested to stay at home until they were able or willing to behave themselves properly."

"Wan Wai Kit, one of the teachers in the Girls' School became the mother of a fine little son, September 21. He is to be brought up with strictly up-to-date notions as to women's rights."

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"There is considerable activity being shown even in Tak Hing, in the boycott of Japanese goods or 'low grade goods,' as they call it. A committee of students meets every boat to search for the goods. Some has been confiscated, some burned and samples of all that has been in the market is on to display so people may know what they are not to buy."

EN ROUTE TO CYPRUS.

Last month's OLIVE TREES gave an account of the long-delayed sailing from Philadelphia of Rev. Alvin Smith and Mr. Ernest Tweed. It will be remembered that their passports carried them only as far as England, and their further progress toward Cyprus was conditioned upon securing the permission in London of the British Government to land in Cyprus. It is interesting to have the account of their experiences en route and also to know that the long tedious journey is at an end.

Mr. Smith writes from London October 18th:

"On the evening of our arrival here from Liverpool, which was Thursday, the 16th, we went to Cook's headquarters and found that they knew nothing of us except that we were to have sailed from Philadelphia September 30th. We were told that there was no immediate prospect of our getting away. Next morning we started out on a full day's work. Went to the American Consulate General who, upon receipt of your letter of introduction, took us into his office and told us of his being in Beirut, and showed his interest in our work and told us in various ways what a fine place we would find Cyprus to be. No

word had been received regarding us, however. He told us to have the American Embassy visa our passports for Cyprus direct—which they did. He then told us to go to the British Military Control Office and get their o. k. for Cyprus.

"Before doing the latter, however, we thought we had best see what could be secured in transportation. The Consul General stated the situation, that everything was booked up for months but suggested that since our destination was Cyprus the Prince Line would probably take us. So we went to the Prince Line offices and found that the government has commandeered all that they have for governmental services and, besides, 300 were in ahead of us. That made us feel a little blue. The Prince people suggested the Peninsula and Orient Line. Their offices were right across the street, and they offered us two berths from Marseilles to Alexandria on the Asasye, October 25th.

"We made further arrangements today for it. (The last two berths—aren't we lucky or rather isn't it Providential?) Cook's will have our tickets for us Tuesday and give us transportation across France.

"Armed with all this information we went yesterday to the British Military Control Office and went through like a whistle—everyone treated us in characteristically polite British style, and now our passports have the British endorsement in addition to the visas we had before. We will go back to the U. S. officials if they want to put anything more on it about Marseilles. So now it seems smooth sailing. I wonder what you are thinking of the long holdup they gave us in the U. S. when there was no red tape to undergo here. Be that as it may we are very glad for the prospect of going on—after ten days which we are to employ educationally in seeing London. No small privilege—we enjoyed part of Westminster Abbey today."

Mr. Tweed takes up the account of

the journey and writes from Marseilles October 29th:

"We have had a lovely trip across France, the entire journey being made mostly by daylight, so we had all the opportunity for seeing the country.

"There was quite a contrast between Northern and Southern France. Upon landing at Boulogne after crossing the Channel we proceeded direct to Amiens, getting in there late Saturday evening and remaining over the Sabbath.

"Early Monday morning we took a train for Laon through Soissons to Paris, thus making a sort of a V route on our way to Paris in order to cover some of the battlefields. And to be sure it was well worth our time and effort. We saw things that we never hope to see again. Those terrible scenes of devastation and destruction that we have been reading about for the past five years were pictured before our very eyes.

"We remained over night in Paris, and then departed early Tuesday morning for Marseilles. This section was quite different, as the country itself had not been visited by the horrors of war, although there were manifold evidences that the people themselves had suffered severely. There were numerous vineyards, orchards and gardens, and not a few hills. The foliage had turned to its rich autumn colors and the whole scene reminded me constantly of the Walton district in New York.

"The train was about four hours late, so we did not arrive until just a short time before daylight this morning. We remained at the depot until we could find our way about conveniently and then sought a hotel and after breakfast called on the steamship company, secured our embarkation permits, asked a few questions and made the necessary preparations for sailing. She is to push off at 11 A. M.

"We have been very fortunate in securing hotel accommodations while crossing France. After our experi-

ence in Laon we sat down and wrote for reservations at different points of stop over, so they were waiting for us with open arms, which was much different from the way we were received in London.

If everything goes well I think we should be at our destination about the 10th or 15th of November. We understand that the boat from Egypt goes every ten days to Cyprus. So it all depends now on what connections we make in Egypt."

A little child crawled into its father's lap and said, "Papa, is God dead?"

"Why do you ask such a question, child?"

"Because," said the little one, "I don't hear you talking to Him any more like you used to." And the man's head dropped upon his breast.

Listen, "Is God dead; is God dying out of your life?" There is no power in your prayer. Perhaps you don't pray because you feel you have no right to pray; because you feel that God will not talk with you as He talked with Jacob.

If you were back to Bethel it would be different. Why not arise and go back today?

Yes, I know the journey is not without its price. There's something that must be left behind and there's a getting ready for the journey. Do you remember the little grave that Jacob dug under the oak at Shechem and what he buried there? Listen, when God said, "Arise and go back to Bethel," Jacob without a moment's hesitation said, "Put away the strange gods that are among you and be clean and change your garments and let us arise and go up to Bethel."

What would you have taken in money to have exchanged places with our missionaries during the war?

Give it now to make up to them their regular salaries.

WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,
College Hill, Beaver Falls, Pa.

MISSION STUDY

By MRS. MARY E. METHENY.

A Crusade of Compassion for the Healing of the Nations.

CHAPTER IV.

1. What unfortunate position has Korea occupied?
2. What is the sanitary condition?
3. Name some of the national traits.
4. What is their feeling towards children?
5. What of their language?
6. Peculiarity in regard to religion?
7. Whence is trouble supposed to come, and who are the great deceivers?
8. Status of woman?
9. Marriage customs?
10. Prevailing disease and their treatment?
11. When was mission work begun in Korea?
12. Who was the Queen's physician?
13. What part did Dr. Allen take in the riots of 1884?
14. Who was the first qualified woman physician?
15. What hospital at Seoul and Pyeng Yang?
16. How old is the history of missions in Korea?
17. Which came first, evangelism or medical work?
18. What position did Korea occupy in the war between China and Japan?
19. What wonderful movement began at that time?
20. Did it begin with a desire for education and progress?
21. What two women are prominent in the story of Korea?
22. In what special work did Dr. Hall engage?
23. How did the Emperor show his appreciation?

PHILIPPINES.

1. What is the extent of the Philippine archipelago?
2. The population in 1914, and dialects?
3. The three main classes and ethnic mixtures?
4. Religion when discovered by the Portuguese?
5. What did the Chinese bring?
6. What was the ancient religion?
7. How many races and languages, and classes now?
8. What outcome from the Spanish occupation?
9. Bodily and mental standing of Filipinos?
10. Character and disposition of the women?
11. In what do the children excel American, and in what are they lacking?
12. What did Protestant Christianity bring to the islands?
13. How many children were there in the primary schools in 1902?
14. What came with the Bible and the school?
15. Was the number of patients commensurate with the number of hospitals?
16. Reasons given?
17. How were cholera and smallpox looked upon and treated?
18. Result of vaccination?
19. Result of Government treatment of the plague?
20. Of dysentery?
21. Malaria?
22. Did foreign medical men look on the U. S. efforts to better conditions favorably?
23. What medical association now exists?
24. What hospital facilities?
25. How soon after Dewey's victory were American missionaries on the islands?
26. When did medical missionary work begin and where?

27. What work at Manila?
28. What per cent. of babies die before completing their first year?
29. What reasons are given?
30. Are there any distinctively missionary Women's Hospitals?
31. What of dispensaries and their work?

(Continued in next issue.)

* * * *

SIAM.

1. Situation and size of Siam?
2. What mission alone?
3. How far back do Protestant missions date?
4. When was the Baptist mission given up, and why?
5. What is supposed to render Siam now receptive?
6. What encouragements are there?
7. When was permanent work established, and by whom?
8. When and by whom was medical work begun?
9. What first gave the missionaries access to the King and toleration?
10. What has been the royal attitude towards medical missions?
11. When was medical work begun among the Lao?
12. What vaccine laboratory in Siam?
13. What itinerary work is done by native Christian men?
14. How many hospitals and dispensaries among the Laos?

LEPERS.

1. Who only has compassion on lepers?
2. How was the land for the first leper asylum secured?
3. What buildings are there?
4. How many patients on opening day, sex and age?
5. What is done with untainted children?
6. What gift sent by lepers to the American Bible Society?
7. What has the U. S. Government done for lepers in the Philippines?
8. What is their number and their religion?
9. How many asylums in Korea?

10. With whom did modern work for lepers begin?
11. When and where was work begun by the Moravians?
12. When, where, and by whom mission to the lepers in India and the East?
13. How do Hindoos and Moslems look on leprosy?
14. What is the estimated number of lepers in India?
15. Where is Miss Riddle's work?
16. Where is Mary Reed's work?
17. How was she called to it?

MARY E. METHENY.

JUNIOR DEPARTMENT.

Children in China at Home.

Dear Boys and Girls.

When Yee Jon Gee came to America, she left many little cousins in China, for the Chinese do not believe in race suicide. Especially do they want to have boys to insure the proper worship of the ancestral tablets after they are gone. As a girl after marriage worships with her husband's family, and as she does not count much in China anyway, she is not always wanted.

One missionary tells of asking a Chinese woman the name of the baby she carried.

"It is a girl," replied the woman, as if to say that its name was therefore unimportant.

"Yes, but what is her name?" insisted the missionary.

"Not Wanted," replied the woman.

Notwithstanding, the missionary asked the name again and again the woman replied, "Not Wanted," and finally the missionary realized that this was the little girl's name.

Just think, girls, if your father and mother gave you a name like that and it was "Not Wanted" do this; "Not Wanted, do that," at home, at school and at play.

If there are too many little girls, they may be drowned, or Dr. Kate McBurney tells of an orphanage

where they are fed so little that they usually die, or they may be sold, either as slaves or as a future wife for some little boy.

However, in spite of this, there are many little girls as well as boys in China, and possibly we could not tell very easily which was which, for both wear suits with trousers. However, if you remember the pictures of the children Mrs. Dickson sent on (in OLIVE TREES last summer) you will recall that she points out the flowered suits of the girls, while boys wore suits made of plain goods. Their homes would not please us very well. Of course, the kind of a home they have depends on the locality in which they live and how much money their father has, although I doubt whether we would consider even the most luxurious a good exchange for our own comfortable home.

Even in the wealthy homes you would not find carpets, easy chairs, and comfortable beds, while their stoves are so small that they often find it hard to keep warm in winter. The homes of the poor people are not so good as the barns or stables in the country, not nearly so substantial and warm as a modern garage where the car is kept.

Small dark huts, with bare mud floor and so few furnishings that your mother would wonder how anyone could keep house with so few things to work with. The stove, so small that one wonders how the cooking for a family can be done on it, especially when we consider that the fuel is often only dried grass. Such are the homes of many of China's millions of inhabitants.

There are so many people in China that the farms are very tiny affairs, and one wonders how people get enough to live on. As they do not build houses with three, four or more stories like we do, their cities are crowded, the streets small, narrow and dirty, houses dark and unsanitary. But all the people do not live in houses, some of them live on boats on the river. These people may make

their living by fishing or by ferrying passengers across the river. However, I do not think you would care to change homes with them, even for the pleasure of living on a boat and being able to travel around whenever you wished. MARY A. MCWILLIAMS.

At the organization of the Women's Synodical Missionary Society last Synod, a new department was planned in our Missionary organizations—the Young Woman's Missionary Society. True, there are a few such societies in our Church already, but we are not content with a few. We want every young woman to take an active part in our Missionary Society work. The fact there are so few such organizations is not because of the lack of interest, but because they felt it was an organization for older women.

Since our Missionary Societies are organized into a Synodical Society, we hope for increased results from co-operation. It is the aim of your Young Women's Secretary that every girl from fourteen years of age become an active member of a missionary society. Now we are aware that many of our congregations are small and there are not enough members to have two organizations. In that case unite with the Women's Missionary Society. A suggestion here to our Senior Societies—welcome the younger members and arrange the time of meeting and your plan of work so they can be present and assist you.

Now there are other congregations where there are enough members for two active organizations. Here we would advise that you at once plan to organize a Young Women's Society. The president of your W. M. S. and your pastor's wife will be glad to assist you. If you will correspond with your Young Woman's Secretary, she will be glad to aid in outlining a constitution and by-laws, in suggesting Plan of Work and Mission Study or in whatever way she may be able.

Again, in some of our city congregations while not large, two organi-

zations are possible. Many school girls and business women find they can meet together in the evening and they enjoy having some definite Christian work to do. Denver, Colo., is the first congregation to report the planning for a Young Women's Missionary Society.

Now to the Young Women's Societies already organized we ask you to increase your membership and continue your work for the Master. We have not suggested an age limit for promotion to the Women's Missionary Society, as that must be determined by their work and number of members in the congregation. We do ask that you do not strengthen the ranks of the one at the expense of the other.

The following list of questions are suggested as a guide for a report we wish to receive from each congregation by January 1, 1920. Will the Presidents of the W. M. S. please see that this report is sent promptly?

1. Name of congregation.
2. Number of women in congregation.
3. Number of young women in congregation.
4. Do you have a W. M. S.?
5. Do you have a Y. W. M. S.?
 - (1) If so, give names of officers.
 - (2) If not, why?
6. Remarks.

To the Presbyterian Societies, we suggest that a Secretary for Young Women's work be appointed at your next meeting.

Let us enter our new organizations with enthusiasm. Let us co-operate with the Forward Movement of our Church. Let us develop a love and devotion for the work of our Master.

MRS. E. N. HARSH.

Young Women's Synodical Secretary.

* * * *

We are all glad to welcome Miss McWilliams back as writer for Junior Department, after an absence of several months. We rejoice that her health permits her return to this work, so dear to her heart. I know the Juniors will read with interest her message in this issue.

Now that we have "swung around the circle" we take this opportunity to thank the contributors from the Presbyterials for the help they have given us in the Women's Department.

We now request the officials of each Presbyterian to notify their present correspondents, or elect others for the year, remembering that the order is Colorado, Illinois, Iowa, Kansas, Pittsburgh. It will therefore be the turn of Illinois to supply the article for the January number, to be in the hands of the Editors by December 12.

But we have not yet reached our ideal, which is to have a correspondent from every section of the Church. As it is at present each of the Presbyterian organizations must provide two articles for the ten months in which we have space. Had we an Ohio Presbyterian, and a correspondent from it, and one each from the Pacific Coast, from Canada, from Philadelphia and New York each section would have to furnish but one article during the year. We are going to make an effort in this direction, and shall write to one person in each section where there is no Presbyterian to appoint a correspondent.

If we are successful the schedule will then in future be Canada, Colorado, Illinois, Iowa, Kansas, New York, Ohio, Pacific Coast, Philadelphia, Pittsburgh.

The requirements are a maximum of 600 words on a subject selected by the writer, to be in the hands of the Editors on the 12th of the month previous to that in which the article is to appear.

The Corresponding Secretaries of the Presbyterials please notify their appointees when their articles are due, and at once let the Editors know who these appointees are, so that we may soon publish the list as the list of last year was late and very imperfect. Then all they need to do will be to turn to the number containing the list.

Cordially yours,

THE EDITORS.

FOREIGN MISSIONARIES OF THE SYNOD OF THE REFORMED PRES. CHURCH

Latakia, Syria.

REV. JAS. S. STEWART, D. D.
MRS. J. S. STEWART.
REV. SAMUAL EDGAR,
MRS. SAMUEL EDGAR On furlough
J. M. BALPH, M. D.,
MRS. J. M. BALPH
MISS MAGGIE B. EDGAR.
MISS M. FLORENCE MEARNS,

Mersine, Asia Minor.

REV. ROBT. E. WILLSON,
MRS. ROBT. E. WILLSON
REV. ANDREW J. MCFARLAND.
MRS. ANDREW J. MCFARLAND.
JOHN PEOPLES, M. D.
MRS. JOHN PEOPLES. On furlough
MISS F. ELMA FRENCH

Larnaca, Cyprus.

REV. WALTER MCCARROLL, On furlough
MRS. WALTER MCCARROLL, On furlough
MR. WILBUR WEIR
REV. ALVIN W. SMITH
ERNEST V. TWEED

Nicosia, Cyprus.

CALVIN MCCARROLL, M. D. On furlou'h
MRS. CALVIN MCCARROLL. "
Tak Hing Chau, West River,
South China.

REV. A. I. ROBB, D. D.
MRS. A. I. ROBB.
REV. J. K. ROBB,
MRS. J. K. ROBB on furlough.

REV. JULIUS A. KEMPF
MRS. JULIUS A. KEMPF
REV. WILLIAM M. ROBB
MRS. WILLIAM M. ROBB
MISS KATE MCBURNEY, M. D.,
MISS MARY R. ADAMS.
MISS ROSE A. HUSTON.
MISS NELLIE A. BROWNLEE
REV. R. C. ADAMS
MRS. R. C. ADAMS
REV. JESSE C. MITCHEL
MRS. JESSE C. MITCHEL
MISS INEZ M. SMITH, R. N.

Canton Medical Missionary Union, *Canton, South China.*

JAMES M. WRIGHT, M.D. On furlough
MRS. JAMES M. WRIGHT, On furlough

Union Language School, *Canton, South China.*

MISS JEAN M. BARR.
MISS LILLIAN J. MCCrackEN

Lo Ting, via Canton, South China.

REV. ERNEST C. MITCHELL
MRS. ERNEST C. MITCHELL
E. J. M. DICKSON, M. D.
MRS. E. J. M. DICKSON
MISS ELLA MARGARET STEWART.
MISS JENNIE M. DEAN
MISS M. EDNA WALLACE, M. D.

HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH

Indian Mission, Apache, Okla.

REV. W. W. CARITHERS, *Superintendent.*
MISS INEZ WICKERHAM
MISS ELLEN WILSON
MISS IRENE MCMURTRY
MISS MAE ALLEN

Mission of the Covenant, 800 South 5th St.,
Philadelphia, Pa.

MISS ANNIE FORSYTH
MISS EMMA M. MCFARLAND

Volunteer Workers.

MISS MARY GRAY
MISS MAZIE STEELE
MISS ANNA THOMPSON
DR. RALPH DUNCAN
MR. SAMUEL JACKSON
MR. MELVILLE PEARCE
MR. WILL STEWART
MR. EDWIN ANDERSON

} *Alternating*

Southern Mission, Selma, Ala.

REV. G. A. EDGAR, D. D., *Superintendent*
MISS LOLA WEIR, *High School*
MISS MARY REYNOLDS, *High School*
MISS ELLA HAYS, *Grammar School*
MISS MARY WILSON, *Sixth Grade*
MISS LAURA WEIR, *Fifth Grade*
MRS. M. I. ROBB, *Fourth Grade*
MISS RUTH KYNETT, *Third Grade*
MISS EULALIA HOWARD, *Second Grade*
MRS. E. O. SENEGAL, *First Grade*
MRS. G. M. SIMS, *Primary Department*
MISS MARY E. FOWLER, *Girls' Indus. Dept.*
PROF. THEOD'RE LEE, *Boys' Indus. Dept.*
MISS SOPHIA KINGSTON, *Prin'l Little Know*
MRS. LOUISE KYNETT, *Prin'l Pleasant Grove*
MRS. ESTELLE LIGHTNING, *Asst. Girls' In-*
ustrial Dept.
MRS. EARNEST BROOKS, *East Selma*

AN APPEAL FOR HELP!

Foreign Mission Treasury Overdrawn \$24,904.79!

At this season the Treasury is always overdrawn—but never so largely heretofore. Collections of December and January have always more than covered the over-draft; and with bequests and dividends we kept going year by year.

This year the Board was obliged to overdraw more largely to make up what the missionaries in Levant borrowed while shut-off from us during the War. Had they not borrowed they would have died!

Rev. R. A. Blair has now completed the appeal for Emergency Fund for Levant to help re-emburse the Treasury.

AND NOW!

For the entire months of December and January the **WHOLE MISSIONARY THOUGHT AND PRAYER OF THE CHURCH** must be centered on the Synodical Collections;

**IN DECEMBER, \$35,000 for Levant;
IN JANUARY, \$40,000 for China.**

Not one dollar of what Mr. Blair has collected or pledged should be deducted from these appropriations.

**THE CHURCH MUST RAISE THE FULL AMOUNTS
OR THE SITUATION CAN NOT BE SAVED!!**

AND CHINA!

The unprecedented rates of exchange in China requires \$2 for each \$1 of salary and Mission expense—or
THE MISSIONARIES WILL STARVE AND THE WORK STOP.

“MEN AND BRETHREN, WHAT SHALL WE DO?”

Our answer should be given first to the Master, then to

JOSEPH M. STEELE, Treasurer,

1600 ARCH STREET,

PHILADELPHIA, PA.